

CHRISTIAN SPIRITUALIST

"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

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[For the Christian Spiritualist.]

SOUL MARRIAGE.

By E. E. GIBSON.

God created man and woman in the image of God

male and female created in them.

Only Soul Marriage is True Marriage.

Soul marriage, or true marriage, has its origin

in God. Hence it is of God and from God. All

that is of God, and which proceeds from God, is dou-

ble. It is male and female, or contains the male

and female principle. As the body of God is his

self, so is his body double, or male and female.

And that of God is the mind of man, so is his

body double, or male and female; hence God's

body is male and female. All material sub-

stances are male and female; all spirit substance is

male and female; all bodies, all spirits, are male

and female; therefore, all earth is double, all na-

ture is double, and all spirit is double. As soul

proceeds from God, the male and female

principles separate, and are each attracted into sepa-

rate bodies, forming to receive them, or rather the

male principle, or soul, is attracted out, or from

the female principle, or soul, as the male soul is

attracted into its male body. The particles of soul-mind

are attracted into its male body. The particles of soul-mind

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are attracted into its male body. The particles of soul-mind

ceive its own true affinity, and so developed as to

forego all lesser considerations in the consumma-

tion of the one great grand design—a soul union.

But Spirits out of the form and Spirits within the

form, in the present dim state of perception, with

all their attractive force, are inadequate to so op-

erate upon these kindred souls, as to draw into a

union the two, and thus form a Spiritual mar-

riage. Hence, twin souls never meet while in the

earth-form, because the bodies containing them

cannot be drawn together. The souls attract, and

Spirits assist this attraction; but even this concen-

trated power fails to accomplish the object, because

the distance being so great between the two bodies,

renders insufficient these united influences, to

overcome the resistance, increased as it is by so

many other additional obstructing influences, with-

out necessary information as to the location of the

two forms or bodies; hence the two expand, and

expand and strive to clasp each other in their em-

brace, while Spirits use all their power to bring

the two into proximity—but fail, they never reach

each other's sphere of material contact, never

grasp each other by the hand, and must wait till

the soul is freed from the body, ere they meet and

unite in close communion.

O, sin, thou art the author of all this confusion,

this disunion, this disorder arising from the sepa-

ration of legitimate soul and soul, legitimate body

and body, and forcing into external contact illegiti-

mate soul and illegitimate body.

Having endeavored to point out some of the

causes why twin souls and twin bodies are not

united in the earth-life, we will now attempt to

show why souls and bodies, which are not twinned,

are brought into contact, and seemingly made one,

or united by outward ceremonies or unnatural

laws.

First, then, the same causes that operate as a

prevention to the legitimate union of twin souls

also operate as a means by which illegitimate

unions are formed, of untwinned souls. Hence,

first, birth, education, circumstances, ambition,

pride, wealth, customs, habits, beauty, external

accomplishments, and various other reasons, in-

fluence those that are untwinned to join hands in the

earth life.

Blind fancy, ignorant prejudice, and false ideas,

often lead other than twin minds to unite their

interests, as they suppose, for life, while their hearts

or affections are untouched, and there is no recip-

rocated feeling between the two, aside from that

which arises from a worldly consideration, aided

by a vain-glorious spirit, or prompted by a mer-

cenary nature, which seeks merely an external gra-

tification in the possession of an object, which it

vainly hopes will add to its happiness, while it is

possessed and retained. Thus, other than true

souls, by the law of a nation, are united outwardly,

while the soul within has no just appreciation of

true marriage, but such as may arise in the hus-

band's mind that he has obtained a wife who will

prepare him a sumptuous repast, or in the wife's,

that she has wedded one who can indulge her in

all the luxurious expenditures of a splendid estab-

lishment, or the rich pleasures of outliving all her

acquaintances in the costliness of her jewels, the

beauty of her person, the exhibition of her accom-

plishments, or even, may be, her extreme desire to

rival in her display of her husband, who, to her,

may be God, and consequently her heart's idol. And

vice versa, thus with the husband: the love of

splendor, of show, of magnificence, of his wife's

personal attractions, or acquired accomplishments,

being the highest motive for a union of love (?)

Mistaken pair! Know they not that soul to soul

must assimilate in one fervid aspiration for the

good of each, and through this good the world of

The root will have been planted in a healthy soil,

and the tree will bring forth fruit sweet to the taste

and pleasant to the eye. Reformers may lop off

the branches, and scatter the buds and blossoms of

this sin of ignorance to the four winds of heaven,

yet till this root, this parent of evil, disunion of

spirit, producing unnatural progeny, is dug out of

the soil, all attempts to produce natural fruit, or to

fertilize the soil, will be but cutting off the stream

while the fountain exists, or cleansing the vessel,

while the channel through which the sentiment

flows, is impure and obstructed with filth. Let

then all Reformers, while they each work in their

own respective sphere, ever remember that they

are as but one great branch of the great Tree of

Spiritualism, which shall in its planting and root-

ing, uproot the great Tree of Evil, whose root is

unnatural offspring, whose soil is unnatural mar-

riage, and whose trunk, branches, boughs, leaves,

buds, blossoms, and fruits, are the effects of these

unnatural sources—soil and root! Be ye then

careful, O, Reformer, that ye get out of your own

way, and keep out of your own way, and that ye

get and keep out of the way of your brother Re-

formers' way, while he is assisting you to uproot

this great tree of moral evil and physical death, for

all are at work for this grand result, whether they

are aware of the fact or not.

As true marriage originated in God, and is of

God, and must, and ever will be, so forced mar-

riage, or false marriage, can never unite two souls,

however much friends may desire, and they may

attempt themselves. Ignorant, mistaken souls!

who for filthy lucre's sake, or some other cause,

equally trivial, for ever part, while in the body,

loving hearts and kindred souls, and seek to force

them into a union of unnatural congeniality. Sure-

ly, they know not what they do. O, ignorance,

flee, and let light and truth occupy thy seat!

Third. Bodies and souls are forced into an ex-

ternal union, from the fact that the true half is not

found. It is not good for man to be alone, there-

fore, man desires woman, and because woman is of

the man, she desires man. Many unions, there-

fore, take place because the souls must have com-

panionship, must have sympathy, hence they seek

one for that purpose; and though they may each

be aware that there does not exist that perfect

assimilation which is necessary for a Spiritual

union, yet necessity for a companion forces them

into an unnatural union.

(To be continued.)

REFORMS IN ENGLAND.

From all we can learn of the reformatory move-

ments in England, and the various methods pro-

posed and adopted for the correction or removal

of such errors, social, theological and moral, as may

interfere with the mental liberty and Spiritual har-

mony of those, who are seeking for "light, more

light," we conclude they are as divided and iso-

lated as extremes and exclusiveness can make them.

Every reformer seems to have a method of his

own, and a grand panacea for all the ills of society,

which must be first in effecting the looked for re-

volution, that underlays the unfoldings of a harmo-

nic future.

While this defection among reformers is no new

thing, it is none the less to be regretted on that score,

and should quicken the sensibilities of all harmon-

ic men and women, rather than make them insensi-

ble to the magnitude of the evil to be corrected, for

we know of a truth, that "a house divided against

itself can't stand." It may be that reform in the

present state of society, can spring only from

strongly marked individuals, and consequently ul-

timinate in diversity rather than unity, since every

reformer has his limitations as well as his develop-

ments, his angularities as well as his harmonies.

This is so essentially true of reforms and reform-

ers in general, that there is small need of going to

England for illustrations; did we not wish to pre-

pare the mind of the reader for the following,

which was originally written "for private commu-

nication only." We give it a place, because it has

the merit of simplifying many important truths,

without cant or dogmatism.

We know the writer well as a writer, and think

him an honest, high-minded and independent thinker,

a man well qualified to pass opinions on much

that is worshipped as truth and accepted as philo-

sophy.

Nevertheless, the following has the defect of all

abstractions and generalisms, and that is, an ig-

norance of individual sympathies, in its manifest

avoidance of all historic and providential media,

whose mission has been to explain the nature of

justice, the mission of Love, and the purifying

POSITION.

No existing Government wholly fulfils the idea

of a State, and no existing Theocracy the idea of a

Church. State and Church are Ideals, to which

we approximate.

The State is the organization of a nation's chief

strength; the Church is the organization of its

highest moral and Spiritual wisdom.

The State enforces on the external man his de-

finite duties; the Church exhorts the conscience of

man to his indefinite duties.

The State enacts laws concerning conduct and

rights; the Church utters principles concerning

truth and righteousness.

When the chief strength of a nation is no longer

in the organs of the State, the State is nigh to re-

volution; when the highest wisdom appropriate to

the Church no longer acts through the Church-or-

gans, but waits outside unorganized, the Church is

virtually dissolved.

The Church (in its essence) is not a Congrega-

tion, though congregations may spring from it; nor

is it a confederacy for some one practical end,

though many practical projects be undertaken by

it; nor does it suppress free thought, though it

proclaim attained truth: nor does it become Politi-

cal, though it give a new soul to Politics.

But the Church is essentially a union of persons

professing a common faith, and aiming to extend

SPIRITUALISM IN PORTLAND.

We copy the following from the Portland Transcript, that the reader may learn how common these phases of the manifestations are getting to be. The style may not be to the liking of the Spiritual reader, who attaches a serious and religious meaning to these exhibitions of Spirit life, but likes and dislikes of style should be of secondary importance, where a candid and respectful feeling outlines the method of the communication. There is one question, which should concern all interested in Spiritualism, because it measurably grows out of, and seems to give character to these Circles, and that is, what necessitates the putting out of the light? Dark Circles are objectionable to many, on the ground of possible trick or concerted imposture, both of which seem easy of execution to those not acquainted with the make up and relations of the parties constituting a Circle. Beside, the controversies now going on as to the moral character of Spiritualism and the tendency of all such Circles, should have its influence of caution on all minds, since any thing that tends to develop side issues only darkens counsel for the time, and postpones the advent of an explanatory and harmonious philosophy, which shall make plain these phases of the Spiritual phenomena.

Two thoughts occur to us at this time, which we may elaborate on some future occasion.

1st. The absence of the light may be justified, as we know in burning, it takes from, and consumes the oxygen, or vitalized portions of the atmosphere, which may be needed to develop the Spiritual element in the Circle, by and through which the Spirits are permitted and enabled to manifest their presence and powers. We state this contingently, because the phenomena is not uniform, since the "Miracle Circle" of this city, have their manifestations developed by bright gas light. For particulars see fourth page.

2d. The absence of the light may be necessary, as darkness tends more to soothe, tranquilize and harmonize the Circle. This results, since the action of the mind, naturally turns on itself, when all else is shut out from observation, and induces negation of mentality, which is favorable to receptivity. This condition of mind outlines the function of "Marvellousness" or "Wonder," as phenomenally understood, and suggests the possible necessity for its special development and activity in all such manifestations of nature, since every organ has its special and distinct function in mental and Spiritual economy.

We offer these suggestions to the thoughtful student and honest inquirer, that he may not be laughed out of his desire to examine the phenomena, because of the seeming absurdity that associates with some phases of its manifestations. As to the developments of the so-called "Miracle Circle" already alluded to, we have not seen enough of them to warrant an opinion; and in all probability, the Spirits of that Circle will have to be their own exponents, since the method of their manifestations not only baffles the closest scrutiny, but so far as our knowledge of Nature goes, ignores the general laws of her economy. For light here as elsewhere, however, we shall keep an observing eye and a receptive Spirit.—Ed. Ch. Sir.

"We have, in the course of our lives," as assisted, as the French say, at a great variety of musical entertainments. We have heard all sorts of artists from Ole Bull to Jim Crow, but never, until last week, did we attend a concert given by invisible performers. It happened in this wise.

"We had heard of strange things done in the Spiritual Circles of this city—of persons taken up bodily, of mysterious writing by invisible hands, and in one instance, of a gentleman who was locked out of his own house by the mischievous spirits. Not being wonder-seekers, however, we had seen none of these things. At last a friend said, Come and hear the Spirits give a concert! We went, incontinently.

"A small, unfurnished room—a company of a dozen pleasant men and women—a frame-work from which hung two drums, while upon a sort of table beneath, formed in the frame-work, lay violins, tambourines, drum sticks, a guitar, &c. In one corner, fenced off by the frame-work upon one side, and a melon on the other, stood a bass viol, in such a position that a performer in the flesh would be greatly troubled for want of elbow room. A Circle was formed, the medium—a young lady—taking her place with her back to the instruments. A profound silence, during which intense expectation sat on every face. 'Are there any Spirits here who can respond?' Three quick taps upon the table, as if done with a finger-end, indicated 'yes.' 'Is it brother Black Hawk?' 'Yes.' 'Good evening, brother Black Hawk,' now went round, every one being expected to salute the chief, he responding to each and all with rapid taps upon the table. The gravity with which we all bowed and spoke at vacancy would have been highly edifying to any disinterested spectator! The old chief was quite communicative, responding heartily to casual observations made by members of the Circle. He informed us that he had formed a band of seventeen, sixteen of whom were in the Spirit-world, and one in the flesh—a gentleman present who accompanied the Spirits on the violin. We were somewhat surprised at this, as we never heard that Black Hawk was gifted with musical talents, he having spent all his life in fighting the pale faces. However, he called for a hymn, and the Circle gave him 'Come Holy Spirit,' rolling out the good old tune with great unison. Previous to this, however, it became necessary to seat the Circle, Black Hawk as master of ceremonies, giving each one his proper place. This ceremony was performed with as much gravity as the Puritans observed in 'seating the meeting.' All being seated, it was asked, 'Is the Chinese Emperor present?' 'Yes, yes,' and that was the last we heard of his Celestial Highness.

"After the singing of the hymn the light was extinguished, and we remained in thick darkness. Presently there was a great rattling in the corner where the bass viol stood, and the word went round, 'There's Squire Simmons.' 'Squire Simmons, of Canton, gentlemen.' 'Good evening, Squire Simmons,' to all of which the worthy Squire responded with hearty thumps, all the while rising his bow with great vigor. The viol was one he had played upon when in the flesh, for thirty-five years. A hymn was now sung, accompanied by the Squire in very good style. He was rewarded with hearty applause, in which he joined, with great apparent good will. Meantime several at the table declared he had touched them with his bow.

"A great clatter now arose upon the bass drum, and all cried, 'There's brother King.' 'Glad to see you, brother King.' 'Good on your head, brother King.' 'Are you going to touch me again to-night, brother King?' To all this the good

brother responded with a most deafening thumping upon the drum. After tightening up the instrument he drummed out a tune, accompanied by the violin player present in the flesh. While he was playing, we—as also several others—placed our hands upon those of the medium, in order to be assured that she took no active part in the performance. In every instance when the hand touched the medium's which lay upon the table, it received a stroke from the drum stick in the hands of the invisible performer. This being done in the dark, it was difficult to understand how he managed always to hit so exactly. But of course darkness is no obstacle to the Spirits!

"Black Hawk now undertook to give us a tune upon the tambourine, but not succeeding very well, King David came to his assistance, and the two made most horrible discord. At last, apparently disgusted with his want of success, Black Hawk sent the tambourine whirling over our heads into the middle of the floor! The Spirit of Miss Emily Macomber then played several tunes upon the bass viol, in very good style. Her's was decidedly the best performance of the evening. After a few more minor manifestations a bell rang, and we were informed that the Spirits had dismissed us. The concert was over.

"And do you believe it all?" Well, we will tell you what we don't believe. We don't believe that the instruments were moved by any sort of machinery—examination satisfied us upon that point. Neither can we see how any person present could have used the instruments in the positions in which they were. We are therefore forced to admit that the music was made by some power unknown to us. As to the agency of the Spirits, we will only say that we could not see what affinity of Spirit could exist between Black Hawk, King David, the Emperor of China, and Miss Emily Macomber. A motley company, surely.

"But why was it done in the dark?" Well, upon that point we are in the dark ourselves. They say, however, that the Spirits have more power in darkness, on the principle, we suppose, that during all time has forced ghosts, witches and hobgoblins to depart at break of day. There were a number of well known and intelligent citizens present, and they all concurred in believing that no deception was practiced. We should state that some of the company were positive they saw a light for a few seconds, in the vicinity of the instruments. As we were not looking in that direction, we did not see it.

"We shall next week publish certificates from a number of well known citizens, certifying to the reality of these facts."

THE LITERATURE OF SPIRITUALISM.

The new issue made on Spiritualism, through its literature is indicative of strength and progress rather than weakness or defeat; for the issue that assigns verity to the manifestations—although characterized by imperfections—is ocean-wide from the assumption that made its wonders the successful but unholy developments of imposture and humbug. This giving up the siege on the physical phases of the manifestation would be in itself presumptive signs of victory, did we not have the explicit and positive concessions of our opponents as to the naturalness and actualness of the facts, and the consequent truthfulness of the Spiritualists' report of the same.

A continuous discussion of Spiritualism then must, in the necessity of the case, turn upon the nature and character of the agent or agents that underlie the phenomena thus conceded to be real, as that is the question for discussion.

The disputants in this controversy will need to be well qualified with all the available means of mental wealth, such as close observation, profound and comprehensive thinking, large and elaborate research in nature, history and anthropology, since common places and crudities cannot harmonize the facts that have rapped themselves into significance and notoriety with the general knowledge of life and the known economy of Nature.

In the meantime the following, from the *Salem Evening Journal*, may serve to introduce the issue, as it is to the point and has a reverend gentleman for its author:—

"The Rev. Dr. Hedge, of Providence, in a recent sermon, delivered in New York, alluded to the character of the so-called Spiritual revelations, and remarked that, without arrogance he thought he could say, he felt himself far more competent to teach the Spirits he had heard from, than they were to instruct him—that from the words which were said to come from the eminent men who had lived in former times, it was quite evident in their cases it had not been gain for them to die, as from the senseless sentences they were alleged to have uttered, the truth of the common proverb was verified, that a live dog was better than a dead lion."

Whatever importance the insinuation in this statement may assume in the mind of the reader, we would invite his attention to the following for an explanation and an answer, before he comes to a conclusion, as it is candid, discriminative, and suggestive. We quote from "The Confidential Disclosures of a Spiritualist," published in the *Sunday Courier* of Sept. 9. He says:—

"For myself, were our Spiritual literature much different from what it is, I should consider it a suspicious circumstance, for I should not readily know how to account for it. I should be obliged to assume that mankind, on passing the faint bounds which divide the two planes, undergo a new creation, instead of a translation, or worse. If our very imperfect fathers and mothers, uncles and aunts, cousins and neighbors, whom we day by day dismiss into the Spirit-world, were to come back upon us as angels of the seventh heaven, or not come back at all, it would strip the phenomenon of its vital proofs; and if they were not to come back at all, it would compel us to assume that freedom is not the law of the upper plane any more than this; for nothing short of compulsion can be supposed capable of shutting them from us in opposition to their affinities. If, for the further development of the race, it be useful that the Spirit-world, with its modes and conditions, be opened to us, it is useful that these imperfect ones come back and identify themselves in character, in order to find the door of conviction to open gross minds; and that their sayings and doings, to a good extent, be chronicled and spread before the world.

"Aside from the imperfection of the methods of communication—the reversion of illiterate or half-developed Mediums—communications from such sources, and for such objects, must necessarily be common-place. But if it be assumed that all the Spirit literature is of this character, the ground is quite too broad. Single poems, purporting to have come from the Spirits of Wordsworth, Southey, Poe, and others have been published, which carry with them strong evidence of authenticity; and while in framework and diction they are equal to their reputed authors, in comprehensive thought and object they exhibit an advance. The 'Epic of the Starry Heavens,' given through Harris, may be considered as a bright lyrical counterpart of the 'Divina Comedia,' and in splendor of imagination and imagery would do no discredit to Dante. The 'Lyric of the Morning Land,' also through Harris, as a finished production is superior to the 'Epic,' and no lover of the lyre, no man or woman with a heart, can by any possibility pronounce either of these works 'imbecile.'"

"The same need of praise, I apprehend, from the portions I have seen, and the judgment I have

heard pronounced by competent critics, must be awarded to Mr. Pray's 'Hermit of Malta,' a drama claimed to have been dictated by the Spirit of the immortal Shakespeare. The Healing of the Nephew, and there is an 'Exposition of Romans' in the Spirit of St. Paul, which would be a valuable addition to any theological library in the city. The truth is, many of the most excellent and meritorious of the Spirit-works have not as yet been published at all, and of those which have been published, the best, as the general rule, have attracted the least attention, and are accordingly but little known."

To say nothing of Swedenborg's writings in this connection, David's voluminous works are clearly to be included in the category of the literature of the movement; and taking the scope and details of these productions into the account, and however much we may find in them to object to, the world, I believe, will wear me out in pronouncing them the most remarkable books of our times. Whether right or wrong in their philosophy, and notwithstanding all apparent contradictions of themselves, they are not to be set down as either feeble or imbecile. Still, as to the higher phases of Spiritualism, I must add, that I consider Davis' Revelation as a forerunner, a John the Baptist in the wilderness, a plow to break up the matted sod of error which has encased the world, to prepare the way for something better. The Poughkeepsie Seer to my mind, is the prophet of external nature—his sphere, the physical, rather than the Spiritual Universe—and here he has filled and is filling an important mission.

The books of Edmonds and Dexter, those apostles in the field, the former of whom in particular has exhibited his faithfulness of purpose by unusual sacrifices, I assign, in my own mind, a similar place and mission with those of Davis. It is impossible to consider the Swedenborg and Bacon of those volumes, the Swedenborg and the Bacon, whom the names most readily suggest. It is obvious that the Swedenborg and Bacon of those books were mere scholars in Spiritual things, and were in their wisdom, to the Judge and the Doctor, the advantages were mutual.

Still, I doubt not, the books themselves have been of more benefit to mankind, than though they had been dictated by the veritable Swedenborg and Bacon themselves, and filled with what we may suppose to be their present advanced knowledge."

"The idea of feeding the world with diluted truth, and even error, may strike some minds with horror, but a little reflection will show us that this is the arrangement of Providence, and the necessity of the case. We are all teachers of some sort, but can only teach the best conceptions of truth which we have. If we were to cease our labors because these conceptions are imperfect, and largely mixed with error, as without doubt they are, the world in its improvement would cease moving. On the other hand, if we take too large a stride in advance of our fellows, we lose our hold on their minds, and cannot instruct them, because they cannot understand. We say to a child, 'Washington was a great man,' though for the present we may be sure that he gets the erroneous idea that Washington was two or three times, perhaps, larger than common men. But here we are obliged to let the child rest, until his mind develops to a point that it is able to form a conception of mental and moral greatness. The missionary exhibits a book to a savage, and undertakes to give him some idea of its use. He can only say to him that the book talks. The savage puts it to his ear in the hope to distinguish the voice; and here for the present the missionary is obliged to let him rest, until his mind enlarges so far that he is able to embrace the idea of written language; and so in the order of Providence, the teachers of the world fitted, and obliged to conform themselves to its stage of development and wants."

"FREE LOVE."

Under this heading, was published some weeks since, an address from the "Society for the Diffusion of Spiritual Knowledge, to all Christian Spiritualists and lovers of Truth," which defined the position of the "Society," and the method it should adopt in dealing with the "side issue" that made the address necessary. Since then, the address has been copied into some of the secular papers, and commented on by others in such a way as to give the impression that Spiritualism was more in sympathy with, if not responsible for, this modern issue, than "its advocates" will admit.

The Boston Traveller and the New York Daily Times have taken this view of the subject, and seems determined to make Spiritualism in some way responsible for the popularization of the issues made against the institution of Marriage, from the Free Love stand point. The following from the St. Louis Herald, though it does not say so, is just so many words, tends to that conclusion.

"FREE LOVE." "The Society for the Diffusion of Spiritual Knowledge" have issued a circular, in which the practice of 'Free Love' is disclaimed as a doctrine of the Spiritualists. It is admitted that some of the leading Spiritualists are given to this abominable practice, but they are rebuked as subvertors of the true aims and objects of Spiritual teachings. The Free Love movement, however, appears to be gaining ground, and communities are springing up in various parts of the country, who openly practice and advocate this debasing and beastly doctrine. Such organizations, it is a consolation to know, cannot last long, for the grosser and more vicious of their members will become enervated, and terminate in disorder and riot. We regret that Spiritualism, which is really beautiful in theory, should lead its followers into such loathsome practices; and we trust that the more moral and enlightened of that numerous body will resolutely set their faces against its encroachments.

It were a useless expenditure of feeling to grow sentimental at this persistent determination to see evil where none exists, and to make parties responsible for issues, for which they have neither sympathy nor fellowship. In stating this, we are not expressing our feelings, but our knowledge on the subject, as the following extract* from Mr. S. B. Brittan's letter to the editor of the New York Herald will testify. Its testimony is of some value, as it speaks for Mr. Brittan and his circle of acquaintance. He says:

"I have no disposition to disguise the fact—if, indeed, it be a fact—that a number of persons who advocate Spiritualism, also labor earnestly to propagate the peculiar views of Dr. Nichols and his party, and I know not what some Spirits may be similarly employed. But even this furnishes no rational ground of objection to Spiritualism. We read in the New Testament of 'seducing Spirits,' and, according to Paul, it was 'commonly reported' that there was 'fornication' in the Corinthian Church; but no sensible man ever thought of rejecting and denouncing the Christian religion on such a flimsy pretext. Moreover, enlightened and candid men never judge the essential principles of any system, or hastily decide respecting its general tendencies, by the particular tenets of any one or all of its disciples. It does not follow, therefore, that adherence to a single fundamental error vitiates the entire moral nature, nor does it preclude the reception of truth on other and general subjects. On the other hand, the admission of one correct principle or central truth can scarcely be expected to purge away the errors of a lifetime, and to perfect and sanctify the whole character of a man who has all around and within him the common infirmities of his race.

Even men whose hearts and lives are corrupted by the inordinate indulgence of the basest passions, may become familiar with the important facts which have signified the inauguration of the Spiritual idea in the earth; and if they are capable of appreciating the force of evidence, they are quite as likely to be convinced as others—perhaps more like to accept this truth than persons who have strong religious prepossessions and sectarian prejudices to overcome before they can commence an investigation. But I insist that Spiritualism and its consistent friends are not, in any righteous sense, more accountable for the preconceived opinions and unbelief of the majority of our human Christianity and the apostles are justly answerable for the conduct of 'the chief priests and the elders,' who are said to have preceded 'the king of God.' (Matt. 21, 31.)

* See 1 Corinthians, v. 1.
* Spiritual Telegraph, Sept. 1st.

PROF. MAHAN AND HIS BOOK.—HOW BOTH ARE SPOKEN OF.

Occasionally we are asked how has the publication of Prof. Mahan's book effected the believers in, and the advocates of, Spiritualism?—for in the minds of all such questioners Spiritualism is so surrounded with *ifs* and *buts*, that its reliability is quite *problematical*, to say the least. To the general question, however, but one answer can be given, since the effect, to the best of our knowledge, is, soon to Spiritualism.

The proof of this is found in the discussions and the conclusions which the presence of the book has called forth from those in no wise connected with Spiritualism, nor favorable to the assumptions of its philosophy.

To illustrate this statement we invite attention to the following, from the *Newburyport Herald*. There are statements in the notice which might provoke comment and discussion, but we will leave that to the reader to do at his leisure.

The reviewer, in noticing President Mahan's book, says:—

"We have no love for what they call spiritualism. It is a phenomenon that has always been known in some degree, but more especially shows itself now, from causes that we do not care to 'explain or expose.' If the revelations can be connected with spirits, they might serve the purpose of convincing infidels of Spiritual existences separate from physical matter; but what they say or do, if they be Spirits, is not of great importance beyond, since their revelations are often false, come from what source they may, and hence form no basis for faith or action. If we were left to judge of their being produced by Spirits from the volume before us, we should certainly conclude that they were. He admits as facts all that believers claim—that substances can be moved without direct visible contact—that raps may be had, distinct and audible; and that intelligent answers may be obtained to verbal or mental questions. The whole ground assumed he yields, and then attempts an explanation.

"Rev. Mr. Mahan, in attempting to expose the revelations of Davis, the Rappers, and Swedenborg, talks also of clairvoyance as an acknowledged power. We might suggest that he should have rested content with the German phantom of *Odylic force*, for if he creates too many of these powers, some one may ask if they have not had something to do with other revelations. But he seizes clairvoyance to kill Andrew Jackson Davis, the revelator. Suppose he succeeds: Davis is dead, but clairvoyance remains; and what is his ally clairvoyance? Can he tell us that? Oh no; yet he calls that an explanation and an expose!

"But the worst part of this, is that when he talks of persons, as for instance Swedenborg, he talks of those he never saw, never read, and knows nothing about. He classes the Swedish seer with clairvoyant mediums; but he don't pretend that he ever read his writings; and if he did, nobody would believe him. He thinks, however, that he can trust Dr. Pond, of Bangor, who says that Swedenborg's visions came by a fit of sickness and delirium, as is testified to by his friend, John Wesley. Now, however many Dr. Ponds may tell it, or Dr. Mahans repeat it, there is not a word of truth in the statement. He was not sick, nor delirious; he had no friend John Wesley, for Mr. Wesley never saw him. Then our author thinks Swedenborg must have been crazy, from his visions; a rejecter of the Bible, because he did not think Paul as much inspired as John; and immoral from his 'Scottary Love.' What would he think if they should apply the same reasoning to Martin Luther? Mahan must have seen the Catholic tract, entitled 'Martin Luther's conference with the Devil.' Suppose Luther should be called crazy because he thought he saw and talked with the devil? Luther had the same ideas too of the inspiration of the Scriptures, and says: 'You may judge which of the books of the New Testament are the most excellent.' He absolutely rejected Hebrews, James, Jude, and the Apocalypse. Then, when we come to moral purity, it is laughable that the Mahans and Ponds should always fly to 'Scottary Love.'

Swedenborg wrote two books—one 'The Delights of Wisdom respecting Conjugal Love'; the other, 'The Delights of *Josmity* respecting Scottary Love'—and when they want to quote him, they always rush to the latter. It would, perhaps, be severe to say that their better acquaintance with that shows which best suits their moral states: but certainly an inference might be drawn from it.

"We leave this subject without saying all we would wish to; we have said more than the worthless book deserves, but the topic is becoming one of general interest, and we are sorry to think that it is often productive of evil. It is not safe for any body to found their religious opinions upon the delusive statements of half-developed mediums. There is one who spoke as never man spoke, hear ye him. God speaks not alone through the Word; the heavens and the earth—the visible and the unseen, all declare his character and power; but the substantial for doctrine and practice must be had in the Scriptures."

The editor of the *Woman's Advocate*, (published in Philadelphia), is even more positive in her condemnation of the method of the author and the philosophy of the book.

Miss McDowell, however, is far from being a Spiritualist, if we are to judge from her past criticisms on the literature of Spiritualism. The following is her notice entire of Prof. Mahan's book, as published in the *Woman's Advocate* of Sept. 15.

"This book of 466 pages, has made us think more favorably of modern Spiritualism than any thing we have ever read published by its friends. When any theory or class of men, put forth arguments and state facts, which learned and eminent divines deem it necessary to misrepresent in order to put down, it looks much like having natural grounds of opposition. We have read many statements of Spiritualist, recording facts as well proved as that any place on earth exists, that persons reading of it have not visited. We say these facts are well proved. The proof of the occurrences by no means proves their Spiritual origin. The strange part of President Mahan's book, is that it starts out with admitting the truth of all these alleged occurrences, but he denies the proof of their Spirituality. Thus far, all well. But the author proceeds to state cases, on which the Spiritualists rely for their proof, and candor compels us to say, that we are astonished at the want of candor and common honesty displayed by a Doctor of Divinity and President of the Oberlin College. He takes the weakest points—the least reliable cases—those on which the Spiritualists place the least reliance, to show the absurdity of the claims to supermundane origin. Thus, on page 88, after having quoted some of the least of their proofs, he exclaimed: 'In the above cases, which might be multiplied to any extent, we have all the physical phenomena connected with the Spirit manifestations,' with the exception of those which present the characteristics of intelligence." The words we have italicized contain an absolute misstatement of facts, for they are not all, and are selected from the weakest we

have ever read. Throughout the whole book, the same want of candor is displayed. He brings clairvoyance, mesmerism, and 'Odylic light' into his service, which leaves us in as great a depth of mystery as the Spiritual theory itself. We demand fair play for this new wonder, even at the hands of such men as the Rev. Dr. Mahan. His book will do much towards making sensible readers suspect that no candid arguments can be used against it. We wait to see something of the kind."

MR. WARREN CHASE AND HIS AC-CUSERS.

This friend of progress and laborer for reform is so generally associated with—he being known as the advocate of Spiritualism—that it was with sincere regret we found his name coupled with the most objectionable and immoral phases of "Free Love," not long since, by the secular press. We regretted it, first, because we dislike to have our confidence in human nature disturbed, as we have much more sympathy with the good and pure aspirations of all men, than with the frailties or imperfections of the unfortunate of human kind. 2d. Because it must be injurious to the reputation and usefulness of Mr. Chase as a reformer, if it did not in some degree mar the harmony of his social intercourse.

And last, though by no means least, we regretted the association and imputation, as they tended to sully the growing fame and spotless purity of *Spiritualism*, which is in no wise responsible for the errors or imperfections of its admirers or advocates.

We abstained, however, from all note or comment, and declined to publish what was sent us touching the same, as we had no doubt Mr. Chase would give the flat denial to the charge that coupled him with immorality and sensualism. This he has done in a letter to the editor of the Tribune, and we give it a place, that his vindication may be read by so many of his friends as may be reached by our issue. At the same time we cannot but regret that the statement of Mr. Chase was not more explanatory, as there are many even now who are at a loss to understand how his name could be associated with such reports, he being neither in sympathy or practice, a "Free Lover."

We copy, therefore, the remarks of the Tribune, that justice may be done to all parties, and in hopes Mr. Chase and all Spiritualists may feel stimulated to define their positions, for the time is not far distant when Society will demand exact it, if Spiritualists allow themselves to be associated or amalgamated with that class of Socialistic Reformers known as the advocates of "Free Love."

To the Editor of The N. Y. Tribune:

Sir:—In a number of your paper issued some days ago, was inserted (purporting to be copied from some obscure or irresponsible source), a gross, malicious, false and slanderous libel on my character, attempting to connect me with a society in Ceresco, Wis., of which I was never a member, and which society has never put forth the sentiments so falsely charged to them by the vulgar rabble where the slanders originated. I did not notice nor care about the publication of this slander in those papers which have little or no circulation among Reformers and progressive minds, but in your paper, which is mainly supported by that class of readers among whom I have labored for years for the cause of Temperance, Anti-Slavery, Land Reform, Socialism, and more recently Spiritualism, giving more public lectures for the last one or two years than any person in the nation, the insertion of such base falsehoods without the least provocation except their proclamation by an excited and reckless person in a meeting assembled to start a mob, does me very great injustice, and of course, without comment from you, are attributed to *The Tribune* by thousands of readers who have no means of looking further for authority. My business is lecturing, my reputation, my capital, and I have ever kept this undivided, and trust I ever shall, and I cannot consent to have it destroyed in this way without cause. I ask of you an honorable retraction in *The Tribune* with the insertion of this in full or in substance. If I cannot have this done I must look to the only source left me, (the law), for a retraction or compensation.

With much esteem and personal regard, I am, yours, &c.,
WARREN CHASE.

REMARKS.

Mr. Chase is perfectly aware that the statement which he deems derogatory to his character was copied from and fairly credited to a journal published near his late if not present home, and that the Tribune in no manner indorsed nor commented upon it. We saw it circulating in the journals of this and every section before we copied it, and then mainly because we thought it required the serious attention of those it implicated. We know nothing of the alleged facts beyond what is revealed in that article, and shall be very glad to hear that it was wholly malicious and unfounded.

We will gladly accept Mr. Chase's denial as fully exculpating him from the charges affecting his reputation, provided he will make it so specific as to cover the whole ground. We understand the gist of the charge against him to be that he, while professedly lecturing in exposition and advocacy of what he calls "Spiritualism," is covertly indoctrinating those who put faith in him in the detestable theory of "Free Love." Will Mr. Chase be good enough to state as concisely as possible what is the truth in the premises? Does he hold, and commend, and practice upon the "Free Love" theory? Or does he hold and preach, but not practice upon it? Or hold it merely, and neither preach nor practice accordingly? Or does he (as we trust the fact) neither hold, teach nor practice it? Do, Mr. Chase, let us know exactly, where you stand on this important question of the day, and do so succinctly as possible.—Ed. Tribune.

P. B. RANDOLPH'S LECTURES.

It seems from a letter of this Brother's, given in another column, that his visit to Europe has effected a marked change in his views, and softened the general spirit of his philosophy, by enlarging his conceptions of the historic bearings, and religious associations and relations of what is known in this country as modern Spiritualism. If this is the result of true growth we shall rejoice—for our full sympathy can come forth only when we know the facts that suggest, and the method that leads to his conclusions.

Pursuant to this end, Mr. Randolph proposes to give a Course of Seven Lectures—or so many as may be desired—the particulars of which will be found in the following:—

In addition to the acknowledged ability of Mr. Randolph, as a public speaker, and his enthusiasm and fluency as a lecturer, these lectures will, in some degree, possess the merit of imparting information; for Mr. Randolph, while in Europe, saw and conversed with the prominent theorists and reformers of the age—intellectual and social—and therefore can, if so disposed, outline their views and popularize their conclusions. We hope he will find it within the proper limits of the subjects discussed upon, to make some mention of such honored members of the reformatory family as are working for the harmonic future, for it is full time the members of this family were better acquainted, their efforts more centralized, and their purposes better known.

EDITOR CHRISTIAN SPIRITUALIST: Sir—Will you please announce that my European tour having terminated, I shall, if my fast failing health permits, be ready in about two weeks, to deliver lectures in the East, (thence proceeding West) on the following themes:—1st. The Fall

cies, errors, and absurdities of Spiritualism—the "side doctrine," &c. &c. 2d. Modern Spiritualistic Heresies—a review of the course pursued by, and opinions entertained and advocated with tongue and pen by the Apostles of the modern Gospel—Poets, Philosophers, Doctors, and writers. 3d. "Common Sense" of "The Negro and his Destiny." 4th. "Temperance" of "The Good of Spiritualism." This is a lecture concerning old things seen from new points; and 7th. "The Dramatic Rhapsody, or the Revelations of an Oriental." Those in this city, to whom I have imparted portions of these ideas, have been unanimously pronouncing that philosophy marvellously beautiful, wildly and intensely suggestive, proving as they do, that while Darwin and others have gathered many beautiful gems from the Shores of Truth, yet that from other portions of the same beach, others have ventured to plunge in the very waves and combing breakers, and bathed in the life-giving waters. They are, at least, strange and beautiful.

I do not expect to speak more than twice in one place on account of my wretched health. Therefore, please will state which lecture they desire. Letters may be sent to the office of the Christian Spiritualist, post paid. A gentleman wants a good Rapping Medium, and will pay \$100 to \$200 a month. For particulars, apply elsewhere above.

P. B. RANDOLPH.

[For the Christian Spiritualist.]

SOURCES OF SPIRITUAL COMMUNICATION.

It is vain as well as blasphemous to speak of the general movement of Spiritualism, this uprising of the Spiritual elements within and around us, as occurring not in the order of Divine Providence, but flowing from the direful potencies of the woe-erigen of the abyss. Are there, then, two sources of life? Is the government of God a wretched sentiment, leaving us, like Iris, peasants at the mercy of the merciless? As well believe that, as the heathen mythology, the wild dreams of the maniac, or the grossest superstition that lingers from the midnight of ages. For nothing all the darkened annals of the past, seems more false and degrading to God and man. While these rolls onward in their courses and the seasons in their annual round, while the flowers of Spring exhale their fragrance, and the fruits of Autumn crown the labors of the husbandman, while the honest worth gleam from the eye and are enthroned upon the brow of man, their native earth or truth and affection breathe from the heart of woman, their dearer home, never can we entertain so monstrous a theory. Worse than atheism, is a horrible diabolism, ascribing the government of this world, not to God and the angels that do his bidding, but to the adversary of mankind. Evil may permeate, but it cannot create, it may clothe itself in borrowed robes, but it hath nothing of its own; it may intercept the light of the sun, but its own radiation is darkness. That discordant minds in the interior, and even societies of Spirits, inverted selfish, fanatical and delirious, deceiving and deceived, may take advantage of this method of communication and the inexperience of mediums, to fuse their fantasy and foist their spurious philosophy upon the unwary and the credulous, may be very true. So may the thief avail himself of the magnetic telegraph, and the defaulter of the swift steamship or flying rail-car. We are aware of those who assert that 'all is purity and peace the bright home of the Spirits.' We have not traversed the boundless realms of Spirit-life, and thumbed the unknown depths of all their blessed abodes. We speak rather of that which we know, and testify of that which we have seen; that measure of light that hath been given us. The very idea which we form of an almighty God is that he is one who will subdue all things to himself; and as his nature is Love or Goodness, the end of all suffering, here or hereafter, must be purification and happiness. Evil, therefore, we conclude to be finite and phenomenal, good, eternal and eternal as its parent source.

That all discordant communications and influences from interior sources are the influences merely undeveloped minds, is a proposition that feel no wise bound to maintain. In this world the oldest societies are not always the purest. There is false and perverse development here. Old Egypt, with all her rich culture and polished arts, closed against the influx of free thoughts, by a wall of adamant and gates of triple brass. If they enter, it is not by an open door, but in the stillness of the night, through secret passages, those who dare to entertain them. And in our own country, we know that the messengers who now descending from realms of light, find a warmer welcome in the cabins of the young and glowing West than in the mere stately homes of older East. In this world, there are institutions and governments, societies, and parties, allies and bound together, which stand like hoary monuments frowning and impervious. It is as these that the waves of Spirit-thought roll, dash, and reverberate. And is not each individual surrounded as by a wall of prejudices, habits and associations, through which the tides of truth trickle and flow with a slow and steady press? By analogy, then, we might infer that the vast Spirit orb that more immediately surrounds our earth, being as it were, the first receptacle and current shore of those vast and boundless abodes, would be filled with those whose earthly affinities are strongly predominate, and that it is through these that the light from higher sources must penetrate as the rays of the morning sun through the lingering mists of the night. And to carry out the analogy, an admirer of the method of Bishop Butler might infer that far inland, so to speak, and vicious societies, and organizations, may exist like the hoary despots of Europe and the potentates of the Romish See, who seek to petrify, enslave, and to extend their empire and multiply their subjects, by casting their spells over the inexperienced, both of the natural and Spiritual worlds; for so the zeal of the propaganda and arts of earthly tyrants are ever busy in maintaining their supremacy and extending their sway. Nor would it be inconsistent with this train of reasoning, that like the temporal and Spiritual despots of earth, the discordant spheres of the interior may have a king and a head, whose name, the symbolic language of the Word, might be called Abaddon and Apollyon, the Lost and the Destroyer!

"We wrangle not," says St. Paul, "against flesh and blood, but against principalities and powers against the rulers of the darkness of this world and Spiritual wickedness in high places." It is in accordance with sound Spiritual philosophy as well as the visions of gifted seers, that every faculty of the mind, whether enabled or perverted, has its representatives in the Spiritual world; that all the mental and moral states and conditions of mankind are there imaged forth in colossal proportions; that as right, reason, and conscience, and probity, and chastity are characteristics of a genuine mankind so there are societies of Spirits who nobly personify these attributes

THE SPIRIT-WOELD.

The sentiment and spirit of the following will go far towards awakening and stimulating thought, while illustrating the progress of the Spiritual philosophy, as embodied in the current literature of the age. However much Spiritualism may be criticized, so long as we can see and feel the presence of its power in the songs and poetry of the age, none need have any fear of its efficacy or destiny.

That the writer of this poem is not a Spiritualist, is evident from the theory it teaches. However, the reader will do his own criticizing and conclude accordingly.

Perhaps the World of Spirits
Is the invisible air,
And every soul inherits
Its endless power and grace,
When mortal lays its mortal by,
And puts on immortality.
Then round us and above us
Unseen, the souls of those
That late we saw and loved us
In motion or repose,
To plan and work our good or ill,
As when on earth, are busy still.
For earth survives
This transitory life;
Spirit with spirit strength
In an unending strife;
All roots of evil planted now,
Externally shall live and grow.
So friendship ever liveth
Immortal as the soul,
And pure pleasure cleaveth
As longer ages roll.
And hope and joy and inward peace
Forever heighten and increase!
Our homes and dwelling places—
The country of our birth—
The old familiar places
Endeared to us on earth,
And every source and scene of joy
Our Spirits' senses shall employ,
So shall our true affections,
To earthly objects given,
Form intimate connections
Between our world and heaven:
And all our long existence move
In an unbroken strain of love.

RAVENSWOOD.

SIT DOWN, SAD SOUL.

BY ALFRED TENNYSON.

Sit down, sad soul, and count
The moments flying:
Count—tell the seconds count
That's lost by sighing.
How many smiles—no more!
Then laugh and count no more,
For day is dying.
Lie down, sad soul, and sleep,
And no more wake;
The flight of time now sweep
The loss of leisure:
But here, by this sweet stream,
Lie down with us and dream
Of stately treasure!
We dream; do thou the same,
We love forever:
We laugh, yet few we shame,
The gentle never know
Stay, then, till sorrow dies—
Then hope and happy skies
Are thine forever!

From the New York Sunday Dispatch, Sept. 2.

AN EVENING WITH THE SPIRITS.

Last Sunday evening by invitation, we attended a private "Spirit Circle," which holds its session near the centre of the city, but the precise locality of which and the names of those present we are not permitted to give. The members of the "Circle" are very particular as to whom they invite, and are told none are allowed to attend without permission of the "Spirits," our invitation coming through what Spiritualists term "Spirit impression"—that is a member of the "Circle" saw the writer of this, with whom he was unacquainted and had never spoken, and was "impressed" to extend us an invitation, if the "Spirits" would consent, which it appears they did. This is as we are told.

We reached the place at seven o'clock, just as the members and visitors began to come in. About half-past seven, preparations were commenced for the sitting. Two somewhat dilapidated kitchen tables were brought into the middle of the room, turned upside down, and thoroughly examined by ourselves and all present; but none of us succeeded in discovering anything peculiar about them.—The leaves were then turned up, and the two tables placed side by side in the centre of the room. It was then discovered that there was not room enough for all to sit around them; and a common mahogany side table was brought in from the hall, carefully examined, with the same results as attended the examination of the kitchen tables, and then placed between the two former—the whole being covered with two or three ordinary cloths.—Three brilliant gas-burners illuminated the room from the centre. As the party began to take their seats—which was ordered to be done according to each one's own choice and inclination—one of the "mediums" directed the lights to be turned down for four or five minutes. This was done, and a fourth burner lighted. We were then all seated—there being two "mediums," one at each end of the table. Our seat was the third one on one side of the table from the end toward the street. At our left was a theatrical gentleman; next was a youth, the son of the host; then came the medium; then the reverend gentleman who gave us our invitation, sitting opposite the theatrical gentleman at our left; and directly opposite us, by the side of his clerical brother, was another reverend gentleman. The gentleman at our right, was an entire stranger to us, as was also his *vis à vis*. The next was the host, opposite whom sat another stranger—a Southern gentleman, we believe. But it is not essential to further describe our positions. Most of the gentlemen present we knew by sight or reputation; some we were slightly acquainted with, but were familiar with none.—It was evident, however, that the company—seventeen in number—was extremely democratic and liberal-minded, as parsons, editors, actors, cotton brokers, &c., seemed to harmonize admirably—almost as well as Barnum's "Happy Family."

We have spoken of the positions occupied by different members as they were during the evening. At first, one of the "mediums" was moved to write—"Sit up, that we may see where the Circle is weak." This was done, and two or three changes were made, by direction of the "Spirits," leaving the Circle as we have described it.

The room in which we were was a small, common sitting room, with hard-finished walls, in which we could discover no panels. The ceiling was rather high, and there were two large windows, opening into the street. These windows were opened at top and bottom—the blinds being closed, and the slats at the bottom turned so as to exclude a view from the street, while the top slats were left open to admit a free escape of the hot and impure air. The only entrance to the room was from the hall, near the back end. The door was open all through the evening; and the lady of the house, her daughter and we believe, a small son, at intervals passed out and in, to see what was going on. There was no room for them at the table; and no other ladies than the hostess and her daughter were seen by us during the evening. In the corner of the room behind us, was stowed away the card-table; behind the medium, at our end, hung the looking-glass; in the corner facing us stood a book-case; on the mantel and over it laid and hung small pictures, in oil and water colors, which we were told were the works of "Spirits," and they were indeed creditable to Spirits in or out of the body; in the corner of the room opposite the door stood a piano stool; and behind the medium at the other end of the table sat a sofa. These were the only visible

things in the room, save those the company were using.

We believe we have given a faithful description of everything essential in forming a judgment on what followed. We have but to add that a full head of gas was not turned on; but each of the four burners could not have given less light than a good sperm candle; so that we had not less than the light of four sperm candles in the small room—a light as strong as we thought good for our eyes, and one which enabled us to see everything as distinctly as we could by day-light.

We will proceed with a description of the "manifestations" which we can notice but briefly, giving an idea of each class. We were directed to sit close, all hands on the table. Within five minutes of the time we were fairly seated, a gentleman at the further end of the table was directed through one of the mediums, to put his hand under the table. He did so, and immediately sang out—"I've got a letter." It was produced, handed to the reader—who sat at the farther end of the table, on the side opposite ours, so we could see him plainly—and proved to give an accurate description of the dress of every one in the room, including the hostess and her daughter, who stood looking on. It covered a foolscap page with very fine writing. Next, the clergyman opposite us was directed to place his hand under the table. He did so, and received a letter bearing the inscription, "The petition of an humble Spirit." In the letter, it was stated that he could perform many wonderful things; that he wished to become a member of the Circle; that he could not unless the members of the Circle present elected him; and that if elected, he would immediately give proof that he could be a useful Spirit. He gave his name as James Lathrop. Some were in favor of admitting him, while others opposed it. He said he was from the fifth sphere. The reader says, "Are you really from the fifth sphere?" By three raps, he answered "Yes." "So help you God," added the reader, but there was no response. We had just remarked that if he would be a "useful Spirit," they could have no objection to him. The medium at our end instantly wrote and read a direction for us to place our left hand under the table. We complied, and instantly our left knee was touched by something feeling like the ends of fingers. We looked—all hands near us were on the table. Then our hand was touched in the same way, the fingers instantly receding. Seeing all hands on the table, we asked ourselves if any one could be under the table. From the position of feet and legs there, and the little room, together with the difficulty, if not impossibility, of any one's getting there after we were seated, knowing there was no one there before, we came to the conclusion there could be no one there. All hands were still on the table. Then we felt the touch of the fingers as if they held a letter or something resembling one, which we also felt. The touch was strong and firm, but receded again before we could move our hand. Could there be a hole in the floor, and a hand reach up through it. We had slightly examined the carpet before we sat down; but saw no signs of cuts, and it was rather costly for that; besides our hand was too far from the floor to be reached in that way. Our hand was touched some five or six times, when something feeling like a letter was placed between our thumb and finger. We grasped it, when it was given a slight jerk; but we held on to it and brought it to the light. It was a letter superscribed—"From one who would join this Circle." The order was to pass it to the reader.—It was passed, but we carefully kept our eyes on it. The envelope contained a water-colored portrait of a suspicious-looking, ruddy-faced individual, having "Hoppner, Se." on one corner, and underneath, "Yours truly, James Lathrop," written in black ink. To the bottom was appended a postscript in blue ink—"Have a care of him!!! B. Jonson." This, with his refusal to swear to what he said, caused the Spirit's rejection as a member of the Circle. Some one remarked that if he were a member, he might be very mischievous, when one of the mediums wrote—"You needn't trouble yourself about it, sir—I am not a member."

Here the letters and water-colored landscapes and portraits began to come thick and fast—some from under the table, as stated, and others from somewhere over our heads, most of them appearing as if they came through the top of the windows from the street, though they fell in all directions, striking persons on the head, shoulders and chest, some of them falling on the table, but most of them on the floor. We do not mean to say that there was a shower of letters, but that they came one after another as fast as they could be read, during the greater part of the evening. There must have been some twenty letters in all, some of them being foolscap sheets, written full. They were mostly satirical. Among the first was a letter, charging the members of the Circle with all kinds of debauchery and immorality, and lecturing them very severely indeed. The names of individuals were called in some letters, and these individuals were "rowed up sky high," much to the edification of the company, if not to the chagrin of the subject of comment. The "clerical prigs" were repeatedly slurred and satirized. One lengthy letter was a bitter piece of irony, and walked into all characters who labor for "pelf, pelf, pelf!"—This particularly hit the clergymen. One had appended to it a paper for the signature of those present. It declared the Bible to be wholly unsuited to the tastes of the age; that it was a gross imposition—the work of mountebanks, and discarded it in toto. This was too strong even for the infidels present, who thought there were some good things in the Bible, though they rejected the idea of its being the Word of God. So the paper met with an unfavorable reception. Others asked for the prayers of those present. One letter, "from a repentant Spirit," was written in blue and red ink, on a half sheet foolscap, in English characters—"ye" being used all through it for "the." Many of the characters were written with both kinds of ink. The letter was dated September 2d—it then being about half past ten on the evening of the 2d. This was explained, by supposing it to have been written to the eastward. If we recollect right, it was signed Charles Brawney. He said he was a monk in a certain church in England—was employed as an illuminator of manuscripts—that he was justly burned at the stake, in the fourteenth century, for incest, his sister and her child being the witnesses against him; and asked for the prayers of all present. On the upper left hand corner was a portrait of a monk's head, drawn in red ink. On looking at this, the gentleman at our left remarked it was a beastly looking head; when the hand of the medium at the other end of the table wrote—"Pray God that no one may say the same of you when you are old. Have charity!" Finally, the gentleman at my right was directed to take the letter, and hold it under his hand. He did so, we watching him closely, the ends of the envelope being all the while visible. In about half a minute he was told to look. On looking, it was discovered that the manuscript had been changed. There

were the same portrait and writing, but almost faded out; and in the centre of the page was the picture of a man burning at the stake. By order, this was burnt; and in a little while the original letter, in a cut envelope, looking exactly like the envelope burned, fell on the table. What there was of this performance, happened within two feet of our eyes, which were open, but we could not discover by what process of legerdemain it was accomplished. Portraits and landscapes were repeatedly faded, and restored again to their original brightness—some of them five or six times each. It is possible this was made to appear by sleight of hand, in changing the pictures, but we could detect nothing. Several of the sketches in water-colors were given away by the Spirits. A sketch of a tree, rocks, and a hunter, was bestowed upon us. It purported to have been drawn by the Spirit of Charles McShane.

In reply to the question as to the manner in which these letters and drawings were produced, it was written through one of the mediums, that they were the production of somnambulist mediums.—One letter, it was stated, was written by a Miss Arden, in Charleston, and conveyed hither by the Spirits.

The medium at one end of the table commenced writing—or rather, "going through with the motions" of writing—with the handle of a penknife. This was done under "Spirit-influence," which, he said, moved his hand without, and even against his own will. He went over the whole sheet in this manner, at the bottom wetting his finger, and apparently wiping out something. He then folded it, under the same "influence," and handed it to us. His hand then seized a pencil, and wrote—"Burn it!" We rose to burn it, when we were told to look. Opening the paper, it was perfectly blank, as before, but on the outside, there were two or three blots, as if made with an ink finger. We did not see these when it was folded, though looking on during the whole process, nor did we see any ink round the table, during the entire evening. It was burned, and in a few minutes a letter dropped on the table, which had the ink blots on it, and a blot at the bottom, where a name had been wiped out, and purporting to be what was written by the penknife-handle—the whole being produced from the ashes. It stated that many of the letters received were produced in a similar way by the Spirits. We must say, however, that there was nothing very convincing or satisfactory in this, and it did not establish a belief in our mind that the letter and the blank sheet burned were the same.

Watches were repeatedly taken away, and returned again. A gentleman at the farther end of the table had the crystal broken out of his watch, by letting go of it too soon, as the Spirits told him. There was a call for the gentleman at our left hand to hold his watch under the table. As he handed it under, he said he hoped they would regulate it and set it running. It was taken away, and in a little while returned; and he appeared to be astonished because it was running and set to the right time. He said it was not wound up and had not run before for three months; and he told the Spirits that if it kept good time, they might call on him for three dollars. They replied that they would. We have but the gentleman's word that the watch was not running when handed under the table; but we would do him the justice to say that we could see no reason to doubt his word, save the marvellousness of the thing said to have been done. His handkerchief was taken away in like manner, and returned tied in hard knots and strongly scented with cologne. Here came in the leading and best pun of the evening. He smelled of the handkerchief, which was wet with the cologne, and remarked that it must have come from the Golden Bell; to which the young gentleman at his left side replied that he thought it came from the *center* of the table. This "brought down the house." The same handkerchief was repeatedly taken away and returned. On one occasion it was given to us.—We placed our hand under the table to see what we could feel. In a few minutes it was touched by a hand holding a handkerchief. It was touched two or three times, when the handkerchief was placed in our hand, tied up in a bunch about the size of a hen's egg. It took us some five or ten minutes to untie it. At the time it was given us, all hands were on the table. We watched more carefully, if possible, than we did when receiving the letter. We again placed our hand under the table, and it was repeatedly touched, as if by the two first fingers of a soft, velvety hand—or, as some said, it was a "muffled touch."

But we must omit many things of interest, as we are already too lengthy. We will mention but one more, which was near the close. Several persons were requested in pairs to take hold of hands across the table, when they complained of being pinched, pricked, and otherwise made sensible of the presence of something. These things were going on at different places along the table. Among others who took hold of hands, were the theatrical gentleman at our left and our clerical friend opposite him. The gentleman at our left asked if the Spirits could pull his shoe off. He afterward said they tried, but unsuccessfully. He then pulled it off with his other foot, when they commenced pulling his toes, pricking him, and pinching him pretty severely. He asked if they could cut open his stocking from the toe to the top. They told him to put an open knife under the table. He was inclined to do it, but all hands persuaded him from the notion. He then asked if they couldn't prick him just enough to draw a little blood. They replied, yes, they could cut off his carotid artery.—No—he didn't want them to do that. In a few moments one of the mediums wrote—"Let him speak—does he want his tendon Achilles severed?"—"Nothing quite so bad as that," he replied, "but just puncture my foot enough to draw a little blood, for a test." The company in the meantime kept cautioning him about making such a request. In a few moments, he jumped up, exclaiming—"Now I guess I have got it!" And, sure enough, the blood was beginning to roll out of his instep, through his stocking, in great drops. His stocking was cut through, and on pulling it off, there was seen a deep puncture in his instep, like one made with a penknife, and it bled so freely he had to leave the room to wash it. We are quite sure no one at the table cut his foot, and cannot conceive how any one could have been under the table. While looking at the foot, it was written—"He demanded it as a test—is he satisfied?" He said he was. It was then asked, "Does any one else wish a similar test?" All cried "No!" We felt that we did not want such a puncture from a Spirit either in or out of the body. The medium then wrote—"We would not advise any one to demand it—the next will be much severer." Soon after, the Circle broke up, and we "wended our way home."

We have simply stated as things as they appeared, leaving the reader to decide whether the feats were the result of jugglery, sorcery, or Spiritualism.—Whatever may have been their origin, we will only say, they were surprising in many respects.

PROVERBS OF THE TATARS OF THE CRIMEA.

A German traveller, who has visited Moscow, gives an interesting account of a collection of manuscripts relating to the Crimea, which are preserved in that city, in the Library belonging to the Holy Synod. One of these manuscripts, in particular, he deems especially worthy of attention. It is written by one Parnen Petrowitch Boldyrew, and is neither more nor less than an account of a tour in the Chersonese, with such descriptions of the country, the people, their customs, and their appearance, as is perfectly common in our modern tourist literature; but this, however, it gives, which is not common—a long list of proverbs and apothegms, collected by the author during his residence among the Tatars of the Crimea. The name Tatar he applies indiscriminately to all the dwellers on the peninsula, although it appears that a distinction ought to be made between the Crim-Tatars and the Nogai-Tatars, who are very different from each other, although both dwelling together in the same part of the country.

The short pithy sayings of a people, containing, as they always do, some practical hint, mark more decidedly than ought beside, the bent of that people's mind, and the degree of moral as well as mental culture to which it has attained. Proverbs are more significant in this respect than even songs; for these are called forth on the spur of the moment, and accord with the temporary emotions inspired by some exciting event; and may, therefore, bear an impress of nobleness which the nation generally may, perhaps, be very far from possessing. A proverb, however, is conceived in no moment of excitement or exaltation, but in a calm state of mind, when the understanding only is appealed to. Being of general application, too, not intended merely for this deennium or that popular cause, it is impossible that any save those which have taken firm root in the minds of the people can exist at all. Like the simple medicinal remedies in use among the peasantry, their efficiency, as well as facility of application, prevent them from ever being forgotten.

The German traveller above referred to, Julius Altman, observes, that as the Tatars, especially those of the Crimea, were nearly related, both in race and language, to the Turks, and, moreover, at various periods, were more or less closely connected with them, it is not to be wondered at if these proverbial sayings, occasionally have so Turkish an air, that they might pass muster, even as the product of Stamboul. Our traveller observes, further, that if none are to be found indicative of hatred towards Russia, we are not on that account to suppose that such feeling does not exist. The Tatar in the Crimea, indeed, has hardly a more abusive phrase than "Son Orus"—"Thou art a Russian," or "Son Kosak"—"Thou art a Cossack," which at once shows what feelings he cherishes for the Muscovite. The censorship of the Russian press accounts for the fact that no anti-Russian sentiments are found in this proverbial philosophy of the Chersonese.

The following have been gleaned from the larger collection:—

But yesterday, and thou atest the water-melon; to-day, eating melons, thou hast already forgotten the water-melon's taste.

He who will pass the ford, must not mind wading.

What cares the sick man for mare's milk? What cares he who is parched for *lowa* (beer made of millet), when he is drinking at the spring?

God allows the crop to fall him who leaves nothing for the birds to glean.

Lamb, go not to the wolf's dwelling; cock, go not to the abode of the kite.

The house of the Sultan lives in the mouth of him who has cast but a glance at Stamboul.

Desirest thou the hurricane? then praise the calm.

He who has suffered shipwreck, speaks no longer of the beauty of the sea.

We first fell the plantain, and then praise its shade.

Wouldst thou the hawk be, he yet puffeth himself; the lass with the black locks lost the comb; the old woman with the bald head found it.

When you have no pole to knock down the peach from the tree, you say "it is sour."

Every fir is not a cedar, but each thinks itself one.

When the poor man is made judge, it is time for the rich man to quit the community.

The neighborhood of the palm, near which the mushroom grows, is relationship in the eyes of the latter.

One man bores into the turpentine tree with his knife; another draws the oil in the store jar.

For the first wish, a single camel sufficeth; for the second, not the whole herd were enough.

If the fish did not snap at the worm, Allah would not let him bite the draw-net.

It is not always a lovely female face that is covered with a veil.

It is dishonor to be bent, not to bend.

Though the drone suck the jasmine, it makes no honey.

Violets do not grow so high as nettles.

The satisfied tiger worries sheep.

From the lovely maiden, not even the hurricane removes the veil from the ugly old crone, the greatest breeze takes the turban off her head.

We praise the turf, and do not know how soon it will cover us.

Put not thy secret into the mouth of the Bosphorus, or it will betray it to the ears of the Black Sea.

The block of marble calls the sculptor "Brother."

Fragrance rises from the chalice of the trampled rose.

Do not utter velvet words, if thou intendest to accomplish stony deeds.

After the Ramadan, comes the Beiram.*

Burst not open the doors of another's harem, if thou desirest thine own to remain unbroken.

The ware is not higher in the gulf than in the ocean.

There is more fuss made about the *shepta* (bulrush-mat) of the rich man, than about the *lis* (woollen carpet) of the poor.

When the poor man attains to the kis, he does not know how to stretch himself upon it.

The grain of sand at the foot of the mole-hill deems itself larger than the Zeldberg (a mountain). Necessity teaches the hares to jump.

The fool wanted to catch the bastard, but left the spring at home.

Do not throw your stick at the dogs, but a bone; you may then go on your way in peace.

To the timid man every spring-tail is a tarantula.

The flesh of the old pelican will taste tender when thou hast fasted for two days.

The fool once ate the liver of a whiting: to this day he praises the taste of the fish.

Naphtha wellets not from every fountain.

The blind man once called the slave "Efendi," (a title of honor); to this day the slave carries his head the higher.

The thief hates even the reed.

The *schalwa* bespoken pilgrimage, but not piety.†

Do not call thy neighbor *sefi* (fool), lest he name thee *Schaitan* (Satan).

The plumage of the dove that fleeth with ravens remaineth white, but her heart becometh black.

With the last step (the mountain) Tschary-Dag is scaled.—*Chamber's Journal for August.*

* This word is ordinarily, though incorrectly, spelled *Zahra*. Trench says the name was changed from Tatar to Persian, when these barbarians first ranged Europe, in order to link it to "Tartarus," or hell, whence they were accused of coming.—E. M. GENR.

† As mentioned by Parnen Boldyrew, after some rows by the Lenta and Easter of the Mohammedans.

‡ The reed furnishes the pen with which his sentence was written.

§ Schalwa, or durband, is a white linen turban, worn as a distinction by those who have made the pilgrimage to Mecca.

SPIRITUALISM AND REFORM.

We again resume our pen, to drop a few remarks, in the way of interchange of views and sentiments. We hope that our remarks will commend the candid and unbiassed attention of your readers, under the free exercise of their several and individual powers of reason. It is a lamentable fact, that men are too apt to suffer their reasoning powers to become clouded and swayed by the breeze of public sentiment. When Galileo discovered the movement of the heavenly bodies and the rotary motion of this earth, and proclaimed his discovery to the leading faculty of the world, he was hissed and scouted, and was ultimately compelled to recant his philosophy under the penalty of death. The enterprising discoverer, seeing no alternative, at length recanted his doctrine in an indirect manner for the sake of saving his neck, by saying: "I do recant what I have taught." Then turning to his friends and followers, rejoined, "I recant my doctrine, but nevertheless this world does revolve." Now look at the fruit of *his* discovery. It is not necessary at this age to teach the revolution of the world itself; but we do deem it necessary to teach the revolutions of its inhabitants.

There is a great deal written and spoken on the subject of moral and social reform in the present age; and the world is seemingly full of individuals who are holding out their smooth, soft, glossy and highly polished theories, to bring about what they term moral reforms.

As far as our own judgments serve us in the matter, it is nothing but the blind leading the blind, and the result is and has been that both the leaders and their followers fall into the ditch of disappointment.

It has been a universal custom with reformers, to exhibit the flowery side of the picture to public view, and say nothing of the thorns and brambles that are strewn in the path, and only way to the achievement of the desired enjoyments; which are exhibited on Mount Victory in the most captivating and grotesque manner that fancy could paint and desire. And what has been the general result of such a course of enlisting soldiers and laborers for the obtaining of the contemplated treasures? Did the pursuers enter quietly and peaceably into the enjoyment of the anticipated rewards without stains and blemishes? or did they have to "sup the bitter dregs" of the thorny valley, that lay concealed between the theoretic treasure and the fascinated pursuers? Reformers are in the habit of talking about free love, liberty, peace, tranquility, wealth, fame and honors. They universally point out the captivating and flowery prospects of future enjoyments, but fail to set forth the amount of labor, suffering and long endurance, that naturally confront the enjoyment of the objects of their pursuit. Why not show that excessive indulgence forms the very basis and conditions for an equal amount of dissatisfaction, pain, sorrow and remorse.

But scarcely ever a hint is given relating to the true cause of such trouble; and moreover it should be remembered that when a desired prize is too dearly bought, it is very apt to be overjoyed by the possessor; especially by those who suffer the desires of their animal propensities to swerve their reasoning faculties. This fact has been verified to the full conviction of the writer, under his own personal observation. One simple fact in illustration is amply sufficient in this place to establish the remark: Take for example one who is naturally prone to avarice; and trace him through his ordinary habits and pursuits, in his various conditions of life. On one occasion a great celebration and sumptuous feast is in contemplation, which is composed of all the choicest and most desirable luxuries of the land. Our subject inquires what is to pay? Only five dollars is the reply; only five dollars continues the inquirer. That is very extravagant indeed, but I don't care a fig for I am bound to eat and drink the worth of it, though it kills me. The time of the feast arrives, and our subject is seated at the sumptuous board, well qualified for the enjoyment of the premeditated dose, after a preparatory fast of twenty-four hours, and in order to secure the "worth of his money," eats and drinks to excess; and the result of seven cases out of ten such ungoverned acts, is a morbid attack of the digestive organs and a derangement of cellulous and nervous constitution, which probably requires five times five multiplied by ten to restore it to its former state of health, in consideration of time and money. So much for such a school of experience, in consideration of a sumptuous feast and five dollars! would it not have been a greater display of reason, to pay five dollars for the enjoyment of a social interchange of moral sentiments, without the feast of fat things, than to endure the penalty of an excessive indulgence to the gratification of the passions of physical lust. The sentiments of man's higher nature would answer yes. Similar results to the foregoing are suffered in all the excessive indulgences, pertaining to the animal propensities of man. True happiness, therefore, consists in the enjoyments of Nature's productions as she offers them in her just and adequate proportions of bitter and sweet, thorns, flowers, &c. But we should never suffer fancy to pluck all the flowers and sweets, along the unavoidable path of man's existence; and place them on the crowning summit of Mount Theory in dazzling splendor, as a free and universal prize, to all who will but pluck and enjoy them, without first apprising the enthusiastic seeker of the perils and dangers which he must necessarily encounter in obtaining them.

In our weak opinion, the better method for men to pursue would be: first, to compute the probable amount of sacrifices and privations that would naturally attend the pursuit and achievement of any desired object, purpose, or end; and if any difference is considered necessary in estimating the loss and gain, let it be placed on the side of the unpleasant and counteracting influences, rather than that of the brighter prospects, so that the disappointment, if any, may fall in favor of the bright side of the picture; and then the achieved treasure will be sure to merit a higher degree of real enjoyment and pleasure.

JONATHAN KNOX.

CONNECTION BETWEEN PHILOSOPHY AND RELIGION.

In Cousin's recently Translated Lectures, entitled "The True, the Beautiful, and the Good," we find the following just remarks, (commencing on p. 342.) in regard to the relation which exists between true Philosophy and true Religion:—

"But philosophy does not think of trespassing on the ground of theology; it wishes to remain faithful to itself, and also to follow its true mission, which is to love and fear every thing that tends to elevate man, since it heartily applauds the awakening of religious and Christian sentiment in all noble souls, after the ravages that have been made on every hand, for more than a century by a false and sad philosophy. What, in fact, would not have been the joy of a Socrates and a Plato if they had found the human race in the arms of Christianity! How happy would Plato—who was so evidently embarrassed between his beautiful doc-

trines and the religion of his times, who managed so carefully, with that religion even when he avoided it, who was forced to take from it the best possible part, in order to aid a favorable interpretation of his doctrine—have been, if he had had to do with a religion which presents to man, as at once its author, and its model, the sublime and mild Crucified, of whom he had an extraordinary presentiment, whom he almost described in the person of a just man dying on the cross; a religion which came to announce, or, at least, to consecrate and expand the idea of the unity of God and that of the unity of the human race; which proclaims the equality of all souls before the Divine law, which thereby has prepared and maintains civil equality, which prescribes charity still more than justice, which teaches man that he does not live by himself alone, that he is not wholly contained in his senses and his body, that he has a soul, a free soul, whose value is infinite, above the value of all worlds, whose life is a trial, that its true object is not pleasure, fortune, rank, none of those things that do not pertain to our real destiny, and are often more dangerous than useful, but is that alone which is always in our power, in all situations and all conditions, from end to end of the earth, to wit: the improvements of the soul by itself, in the hope of becoming from day to day less unworthy of the regard of the Father of men, of the examples given by him, and of his promises. If the greatest moralist that ever lived could have seen these admirable teachings, which in germ were already at the foundation of his spirit, of which more than one trait can be found in his works, if we had seen them consecrated, maintained, continually recalled to the heart and imagination of man by sublime and touching institutions, which would have been his tender and grateful sympathy for such a religion! If he had come in our own times, at that age [the French Revolution], given up his revolutions, in which the best souls were early infected by the breath of skepticism, in default of the faith of an Augustine, of an Anselm, of a Thomas, of a Bossuet, he would have had, we doubt not, the sentiment at least of a Montesquieu, of a Turgot, of a Franklin, and very far from putting the Christian religion and a good philosophy at war with each other, he would have been forced to unite them. That great mind and that great heart, which dictated to him the *Philon*, the *Genius of the Republic*, would also have taught him that such books are made for a few sages, that there is needed for the human race a philosophy at once similar and different, that this philosophy is a religion, and that this desirable and necessary religion is the Gospel. We do not hesitate to say that without religion, philosophy, reduced to what can laboriously draw from a perfected natural reason, addresses itself to a very small number, runs the risk of remaining without much influence on manners and acts, and that, without philosophy, the pure religion is no security against many superstitions, which little by little bring all the rays of the sun to a focus, and for that reason it may be the best means of escaping its influence, as was the case in the tenth century. The alliance between true religion and true philosophy is, then, at once natural and necessary; natural by the common basis of truths which they acknowledge; necessary for the better service of humanity. Philosophy and religion differ only in the forms that distinguish, without separating them. Another auditory, other forms, and another language. When St. Augustine speaks to us of the faithful and the church of Hippone, do not seek in him the subtle and profound metaphysician who combated the Academicians with the weapons of ideas, in order to explain the creation. In the treatise *De la Connaissance de Dieu et de soi-même*, is no longer, and at the same time he is always, the author of the *Sermoes*, of the *deciades*, and the incomparable *Catechisme de Morice*. To separate religion and philosophy has always been, on one side or the other, the pretension of small, exclusive, and fanatical minds; the duty, more imperative now than ever, of whomsoever has either a serious and enlightened love, is to bring together and unite the church of Hippone, and the powers of the mind, and the great rest of the common cause and the great rest of the Christian religion and philosophy pursue, each in its own way—I mean the moral grandeur of humanity.